

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. VI.

DECEMBER, 1902

No. 1



"**L**ET us do as Christ
did: Give ourselves
for others. Our deeds of
help will have more music
in them than cathedral chimes
in the tower, or cathedral
carols in the choir, and from
humble homes and happy
hearts will sound the antiphon
of the angels' song."



Christmas Chimes

510 * Tremont * Temple
Boston

"Topics for 1903"

The Outlook.	JANUARY.
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HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a correct manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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Wood Island, Kodiak, Alaska

MY DEAR MRS. GOOCH:

YOUR kind letter of July 6th reached us recently. We were very glad to hear from you and to know that you were so far recovered as to be able to help in the packing of the boxes for Alaska. The boxes came at the same time as the letter, and we were delighted to open them and note what forethought our friends in the East had had for our comfort and pleasure.

The contents of the boxes cover our needs very nicely in many lines, and will be very helpful in clothing the children this year. Already the girls have been fitted with new coats, and some with new dresses. The little boys have received the gray flannel jumpers for Sunday wear, and some of the articles that were sent to us and our children have begun to do the service for which they were intended.

The suit of clothes intended for me is a very fair fit, and will be useful, particularly the pants and vest. Except for Sunday wear I usually wear a sack coat, but more gener-

ally, none at all. Style does not count for much here, and each dresses as it pleases his individual fancy. Some in shirtsleeves, some in jumpers, some in sweaters, and, once in awhile, one in a coat.

We thank one and all of our helpers for the care they take of us.

We will be short-handed again soon as Mr. Bunnell will leave to begin his school next week. I will be alone, as far as outside work is concerned. I will have four large boys, who do well when there is some one with them, but boys are boys when left to themselves. I must not complain, however, as they have done very well in all they have undertaken, with oversight and encouragement.

I have concluded on several accounts not to rush the fish business this fall and winter. We will be short-handed. Salt is so extremely high. I am sorry to have to make this conclusion, as the people here will not be able to do anything if we do not have something of the kind going. But it seems that it cannot be helped at present.

Will you kindly thank Mr. Brown for sending the suit, and any one else who sent special gifts.

Mrs. Coe joins me in kindest wishes to you and your husband and daughter. Yours very truly,

Aug. 28, 1902.

CURTIS P. COE.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. VI.

DECEMBER, 1902

No. 1

The Woman's American Baptist Home Mission Society

Editorial

WE have decided to make the same offer for the year 1903 as was made last year regarding ECHOES; namely, one copy of HOME MISSION ECHOES will be sent free to any person sending a club of five new subscribers and one dollar for the same. These must be sent to one address. We shall also send one of the following books for a club of fifteen new subscribers:

"Lucy Broad's Choice," by Mrs. A. M. Pickford; "The Señora's Granddaughters," by Mrs. Janie Pritchard Dugan; "An Unwilling Guest," by Grace Livingston Hill.

We ask the women of our churches to push the circulation of HOME MISSION ECHOES. We want a circulation of 20,000 before the end of 1903. If each woman would do her part we could easily secure that amount. Many persons think nothing of buying a *Munsey* or *Ladies' Home Journal* each month, paying ten cents per copy, making \$1.20 per year. It is a common thing in many homes to find both of these magazines. HOME MISSION ECHOES is a little more than two cents per month, less than two cents if sent in clubs. Is there a Baptist in New England who cannot afford this small amount? If our constituency would talk up the paper, subscribe for it, believe in it, a knowledge of the needs of North America would extend through the country. In this paper we have topics for meetings eleven months in the year, an arranged program for each month, information on some special field of work every month, suggestions helpful for Our Young People, leaders of Bands, and our Little Folks, choice poems, and the latest current news concerning Home Missions. Our treasury is helped by subscribing to HOME MISSION ECHOES.

Upon the 14th day of November, 1877, the Woman's American Baptist Home Mission Society was organized. It was not practicable to celebrate our twenty-fifth anniversary upon the exact day of its organization, but we have decided to observe this interesting occasion by special services upon the 22d of January, 1903, the day which our Society has set apart for prayer for schools and colleges throughout the world. The services will be held in the Warren Avenue Baptist Church, Boston, in the afternoon and evening, beginning at 2 o'clock P. M., and 7:30 in the evening. The afternoon service will consist of a prayer service, words of congratulation and addresses upon the past, present, and future of our work. Between the afternoon and evening there will be a reception in the vestry of the church, with light refreshments. The evening will be given to addresses by prominent Home Mission workers with appropriate music. We ask all the women in the vicinity of Boston to plan to give the afternoon and evening of January 22d to this interesting service. Further notice will appear in January ECHOES.

THE special anniversary program and mite-box for the silver offering are now ready. Send to Mrs. McWhorter for them. The programs will be sold for two cents each. The mite-boxes are for special anniversary offerings. Will each State vice-president and director see that boxes are distributed in her State and Association?

REV. F. T. HAZLEWOOD, D. D., District Secretary for New England, has been appointed to visit Porto Rico and Cuba by the American Baptist Home Mission Society to look after the interests of the Society in these islands. Doctor Hazlewood is a capable business man, and we believe he will do good work for the Society. We shall follow him with interest as he journeys through these countries, and in his future visits to the churches he can speak from actual experience of the needs of these fields.

Hartshorn Memorial College, Richmond, Va.

 THE last two weeks have been very busy ones. The students began to come in before we had the rooms ready for them. The first school day was given to examinations, and we found to our sorrow that six of our boarders, some of whom had come from the western part of the State, could not enter because of failure to pass the entrance examinations. You would think that girls could know before they came whether or not they could work long division, and it is plainly stated in the catalogue that they must be able to do so before we can admit them. Sometimes in the past we have not been as rigid in the matter as we ought to be, and we have always found such students a drag on the teacher as well as on the class. We had fully determined to be very strict this year, and we never had so many temptations to be easy. In the case of one girl we have made an exception. Her mother is a good woman, but her father is a brute, and though he provides for the two well, still the mother's care has always been to keep the child away from the evil influence of the father and his companions. We felt that we dare not send any girl back to such a life, and Miss Johnson is giving Lottie some help outside of class work, and we hope that soon she can go on with the regular class. She is a very nice child, so neat in person, and ladylike in manners.

We have, so many new students who are hungry for an education. One girl walks up the railroad track three miles from her home in the country, and she has ever so much hard work to do at home, too. She worked last summer and earned sufficient to pay her tuition and to pay for her books and clothes for the year. She was afraid she could not enter, and I wish you could have seen her bright, happy face when she was told that it was all right. I have her in my Bible class, and her face is an inspiration; it is radiant with happiness, and with the consciousness that she is learning new truths.

There is one motherless child of fifteen. There are four in the family, and they have been almost abandoned by the father. Rosa says she is afraid he is growing wayward. I think those are her exact words. She has an uncle and aunt who are interested in the children, and who, sometime ago, promised to send to Hartshorn the one who made the best advancement in the public school. She won the privilege, and came as a day pupil last year. She is here in the building this year, though it is largely a matter of charity, for she has very little money. She is an earnest Christian.

We feel that Miss Johnson's coming to us was of the Lord. She fits right into the work as though she had always belonged to it. She is able to do some work, such as gymnastics, which we have not been able to give the girls recently, and we wonder how we got along last year with one less on the teaching force.

The spirit of the girls is good. We have had one conversion already, a dear girl, one of two sisters, whose father brought them here because he had heard of our strict discipline.

J. BLANCHE BURGESS.

Oct. 4, 1902.

Spelman Seminary, Atlanta, Ga.

UESDAY, September 30th, saw a goodly number of teachers and pupils gathered in our chapel to enjoy the opening exercises of a new school year. Several city pastors were in attendance, and the prevailing spirit was one of gratitude and hopefulness. Already nearly six hundred pupils have registered, two of our boarders coming from Costa Rica. A marked improvement is noted in the prompt arrival of the scholars. The lower grades were at once filled, and girls are being constantly turned away because of our limitations. The higher grade classes are fuller than ever before, the senior academic numbering twenty-five. This promises to be the largest graduating class in the history of the school. The influence of Spelman is extending, and the effect is seen in all departments. Our teachers' professional course has a greater number of students than recorded previously, and all are doing excellent work. The impetus given to education in the South by the General Education Board causes a demand for better equipped teachers. This course at Spelman aims high, and is noted for its splendid achievements. Through the generosity of Mr. George Foster Peabody, some charity patients were cared for in our hospital during the summer, and there is no suspension of the good work in this department. Their need at present is very practical: sheets and pillow-slips are sorely required. The sending of such will elicit sincere gratitude. An additional gift from Mr. Peabody has enabled us to procure valuable material for nature study.

All the religious services are carried on as usual. Monday evening is set aside for a teachers' prayer meeting, to be held this year at Reynolds Cottage. Perhaps you will remember us as we plead for a blessing on work and workers. The spiritual life of the school is evidenced by the fact that not a week has passed but a conversion has taken place. Special arrangements have been made for Sunday next as Decision Day, in order to have the importance of the great command, "Choose ye this day whom ye will serve," soulfully impressed upon the students. Much personal work will be done, and in faith we shall ask, believing that the school motto may be realized, "Our whole school for Christ."

MABEL H. PARSONS.

November 7, 1902.

Our Georgia Missionary

HIS summer I went into the mountain region, where the people are almost savage. I had planned to go to another place, but it seemed that the Lord directed me there, and the people say that they want me there. They would do the right thing if they only had some one to tell them what is right. The people that call themselves Christian are worse than some who do not profess to be Christians. I went to a place where a clerk of a church had given a dance for the young people, he said, and at this dance a man was shot down in the door of his

house. I went to see the dead man, and the people had him laid out in a room, and all of the windows shut, a big fire in the room, and three or four quilts over him, and when I asked them to open the windows and take the cover off and take the fire out of the room, they seemed to be greatly surprised. At another place I met them in an association, and the moderator stood up and said that he had been drinking his whiskey, and he was not going to stop. The men and women all drink intoxicating drink, and seem to think that they are doing the right thing. Just such things I meet when I am out in the dark places among our people. I find so much to do and so few to do it. There are women who call themselves preachers, and drink whiskey just like men. If I had some good person to help me, I could do so much more work. I hope some way can be opened some day in the near future that the Lord will raise up some one to help carry on the work.

Perhaps you have heard of the great disaster in Birmingham, Alabama, a few weeks ago. I was in the church at the same time, and saw one hundred and twenty persons or more killed outright. I was never more conscious of the hand of God than was I at that time. I was not frightened nor excited. Just before the accident I was sitting in the church, and said to a sister that sat by my side, I feel like something is going to happen, and she said that she felt the same way, and in a few minutes there were corpses by the score. There was a little excitement, and the moderator said, "Keep quiet," and they thought he said fire, and began to scream and run, and the people were excited, and then death followed.

Nov. 3, 1902.

S. E. DeLAMOTTA.

Little Rock, Arkansas

THE opening session of each year brings to us an increase in our enrolment, hence, additions to our teaching force. Our enrolment is already over one hundred, and ere the session closes, our number will likely reach five hundred. All of the former teachers have returned for work, and two new ones, Miss Woodall, of Tuskegee Institute, and Miss James, of Minneapolis, Minnesota. Miss Woodall will have charge of the dining-room, kitchen, and cooking classes, and Miss James will teach stenography.

The boys' dormitory is still unfinished, but we are hoping to have enough work completed so that the boys, male teachers, and president's family may move into it before the close of the month. We do not know how we will be able to supply the rooms of this building with bedding, etc. Are there not those among our New England friends who could help us in this struggle?

Of course, I shall find time to lead prayer-meetings, conduct Bible classes, and have private religious talks with students, but will do little class-room work.

We need the prayers and financial help of our friends everywhere.

LILLIE L. GIBBS.

Oct. 10, 1902.

Jackson College, Jackson, Miss.

WE came down very early to prepare for opening. There was so much to do to unpack all the goods, and get dormitory, schoolhouse, kitchen, dining-room, and laundry in order. Many things had to be purchased, as the main furnishings were sold with the old plant. Perhaps you do not fully understand that our school is in an old building, formerly used as the colored graded school. We have four rooms on the first floor, and a sewing-room and dormitory for girls on the second, also a room for the professor and wife who have charge of the girls. This is our colored professor, as sentiment is such that it would not answer for any one else to stay here. You see it is in the heart of the colored quarter of the city. We also occupy three cabins for kitchen, dining-room, and laundry. All of these buildings were in a filthy condition. I thought I had seen dirt before, but never anything like this. We can occupy the rooms now, but do not feel that they will be as clean as they should be until after several more weeks of cleaning. The house occupied by our white teachers and ourselves is a full half-mile away. We could not get nearer. The morning walk is good, but under the noon or afternoon sun it is extremely exhausting. We are seriously cramped there, but can be comfortable, and do not complain.

Our hearts ache for the school. It is about half the usual size, and for several reasons entirely beyond our control. In the first place, parents are unwilling to send their boys to school where they have to board in the city and have privileges. Jackson has a bad name as to the condition of the mass of its colored people. Even the boy taking the first scholarship prize is not here, as his father evidently thought safety for his son better than money. We cannot blame the parents. We should do the same with our own children. But it is hard to see students who were anxious to return to us, go elsewhere on account of these circumstances.

Again, mothers are not willing to send their daughters to a city dormitory. Here it is partly because they do not understand. The girls are carefully cared for, and the professor and wife are strict, but all parents cannot come and see just how matters are. One gentleman and wife came and have put two daughters here. We have very few girls boarding here, but of course a larger number of day students than at the old place.

Another thing hinders. The people think the school unsettled, and may remain in Jackson or may go elsewhere and they do not wish to send students to a place simply for one year. Again, some colored people have the idea that there is a color line, because we are not on the grounds with the students at night. This does not prevail among those who know us or the circumstances. Nevertheless it is something of a hindrance.

Eate and poor crops this year are unfortunate. You may think this too much a tale of woe, but I want you to know just how things are. We are very busy, for we have all the grades, even if classes are small, for we must keep up the

full organization to continue the school. Our music teacher is crowded, for many in the city come for music only.

Just as soon as something definite is decided about the future of the school, matters will greatly improve. Both white and colored are watching anxiously to see what is to be done about the permanent location of the school. We have been surprised to see how much interest many white people have shown. Not having services at the school all day Sunday, we have a chance to attend the First Baptist Church, and the pastor said the other day that, while he regretted our condition as a school, he thought there was a providence in our being in the city, for the people were becoming better acquainted with us, and it would help our work. Several times he has commended our work from the pulpit, even mentioning our school particularly.

Doctor Buttrick of the National Board writes that he will be here next month and look over the situation. I do not suppose he can settle anything, but doubtless his opinion and recommendations would have weight. Doctor Morehouse also writes that he will be here in a few weeks. I never felt more like hard work.

Oct. 28, 1902.

ELLA M. BARRETT.

"HE that puts his confidence in God only is neither overjoyed in any great good things of this life, nor sorrowful for a little thing."—*Jeremy Taylor*.

Waters Normal Institute

OUR school opened October 6th with encouraging prospects. We have enrolled so far fifty boarders and an equal number of day pupils. When the crops are gathered, as usual, we shall have no room to accommodate the young men and women who come to us for light.

The Lord has graciously blessed us, and we have no right or inclination to complain; and yet we cannot help wishing and praying for more room, more help, and more means to push the work with. It seems that so much more could be accomplished here, if we could get our hands on a little more of the Lord's money.

We rejoice that some progress has been made since last May. Our debts have been paid, our old chapel has been renovated and made to look new, and our laundry has been enlarged and put in better shape.

The boy's dormitory needs to be repaired and enlarged at once, and Reynolds Hall needs painting badly.

We need material of every description for our sewing department, books for our library, sheets, blankets, and comforts for our beds, and clothing for poorly clad students. We need an organ or piano for use in school.

I mention these urgent needs hoping that some generous friend or friends will see the way to assist us in supplying them. We need help; in fact my people need the help and sympathy of the Christian people of the North more now than ever. Their vices have been exaggerated, and their right to vote has been practically taken from them; under these galling burdens, they feel discouraged and helpless. We beg our friends to stand by us until the clouds roll by.

C. S. BROWN.

Winton, N. C., November 7, 1902.

Velarde, New Mexico



FRUIT, fruit everywhere, great Talman Sweets, luscious, red Jonathans, pippins with the dawn on one cheek and the sunset on the other, large, shapely pears with delicate green merging into ripe yellow, small Mexican apples with their dainty, fresh colors, and peaches, peaches! Surely the Goddess of Fruit must have kissed each downy cheek, so vividly did they blush, and such quantities of them.

Such was the sight that greeted our eyes as we drove into the lovely valley from our summer stay in the "busy lands." The air was heavy with the odor of all the fruits; all available space was occupied with drying-boards, even the flat housetops. The sound of the hammer was heard early and late, nailing boxes for shipment. Much as we rejoiced in the prosperity of the people, we knew that it meant few pupils in school until the middle of November. Long strings of crimson Chile would soon hang from house roofs and poles. Little fingers can string it.

Green Chile, baked till the skin puffs into blisters, is peeled by the tiniest fingers, and then strung and hung like clothes on a wire line to dry. Later, frijoles are pulled, put upon the hard earth threshing-floors, and beaten out with a long, forked stick! "The New Mexico threshing machine," one American fully calls it.

Then the corn is to be snapped off and piled, hauled to the houses, the ends chopped off with a hatchet, and the corn thrown into another pile to pass through the husker's hands. Oh, it is all so primitive, and it takes so long to get a little done. But the foot of civilization, of progress, has entered even here. Hay bailers, mowers, and hay rakes are busy all the summer. Alfalfa is becoming the principal crop. Everything is utilized. The husks of corn are stored for feeding, the leaves of certain trees are daintily nibbled by the sheep. Even the bean pods and foliage are a choice article of food for cows. Our own big Durham, "Cherry," eats them and likes them well.

In the winter a resinous plant will be pulled, placed about the tall cactus, and set on fire to burn the thorns from the cactus, and the cattle then eat the cactus greedily. Even well fed cows like it.

Doesn't it seem strange!

The "we" that came into the fruit-laden valley in September were three women teachers. We met at different points: Miss Mathews and I at Salida, and Miss Teakell's train meeting ours at Embudo. Mr. Rishel had a badly wrenched shoulder and found it necessary to remain for medical treatment, so we three women started into the work of getting ready for school.

Our two teachers, Miss Mathews and Miss Teakell, are Texas girls. They call the little house in which they live "La Tejana Cottage," the Mexican name for "The Texas Cottage."

We found the flagpole blown down, and we knew last spring that our wool bunting flag could never again float to call the pupils to school and service. The high winds are hard on flags.

There was no money for a new flag, so Miss Mathews took soft, unbleached muslin, left over from last year's sewing, Turkey red from the Providence barrel, and blue from my own stock, and made a flag, according to the famous "Betty Ross flag" dimensions.

Then we decided to make a special flag for Sunday. At length we decided on a white field with the King's Daughters' cross, in red, in the centre, and over the cross, in red letters, the words, "*Solo Jesus Salva*." No service has been held as yet, as Mr. Rishel since his return has been ill with chills and sore throat, and the people have worked all day on Sundays.

School opened October 6th, and so far has enrolled but fifteen pupils. But by November 15th, there will be all



BLANCHE E. RISHEL

we can handle. Schools of other denominations in near-by stations have similar experiences.

How slow it is! Some day, some time, perhaps, there may be a mighty stirring of these satisfied souls, but just now those who serve seem to but "stand and wait." Are they satisfied? God knows. We think not. You will pray for us, that the spiritual harvest may some day be as abundant as was the natural harvest this year, and that the fruits of the spirit may abound in the workers who try so faithfully and see so little results.

ELIZABETH K. RISHEL.

November 1, 1902.

BE not anxious about to-morrow. Do to-day's duty, fight to-day's temptation; and do not weaken, and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them."

Butte, Montana



FEW weeks ago, after returning from evening school and I was preparing for rest, a quick rap came to my door. Upon opening it, two of my pupils stepped into the room, looking very much excited. "Oh, teacher, Ah Moy and Gee Moo lun away, and no one know where they gone. Maybe lun away from Ah Lee, because he no kind to them. It will spoil mission school, because Chinamen say, 'No good teach Chinawomen English.' Sure spoil our school."

The story proved true. The woman and her servant girl, who had been taking lessons of me, had taken advantage of the master's absence, about ten o'clock in the evening, and with the help of others had left their home. Chinatown was stirred as never before. Within an hour, despatches were sent over every line to intercept the fugitives, but it was of no avail. Police, conductors, and all seemed to be arrayed against the man, and to assist the little woman who had by this time changed her Chinese costume for that of a Salvation Army lassie, and the girl as a simple child, and after three days of continuous travel they arrived at the Rescue Home in San Francisco, weary and almost sick, but safe. Upon their arrival there, they wrote: "My Dear Teacher: We are now in the Home, and have such nice place. We are very happy. I am learn gospel every day, and the girls so good to help us. I hope join the church soon. Don't you worried about us. Your loving Ah Moy."

Although I had endeavored to calm my pupils at the door, I was not altogether hopeful of what this might lead to. Ah Lee is a merchant with considerable influence among his people. About five years ago, returning to China, he brought to America Ah Moy as his second wife, then a girl of fourteen years, and Gee Moo, the servant. As I went into the home to teach, they became interested in the gospel, and in time came to love our Saviour. But here a new obstacle confronted them. The master loved his idols, and the wife must worship them as he did. By threats and beatings they were compelled to obey, and kneel before the gods that their hearts were not willing to acknowledge. As time passed, matters grew worse; the husband threatened to sell his wife and take the girl as a third wife. One day, on coming home, he became angry, and picking up a square stick, whipped the poor, delicate woman until the girl interfered, then telling her to be ready at any time to go, as he was going to take her away, he left. The terrified woman now decided to end her life, and bathing, combing her hair, and dressing herself, she prepared the opium that was to end her troubles. But the pleadings of the girl prevailed, and sitting down, she wrote a letter to the Home, asking them to come for her. After long waiting and watching, the help came to them, and they escaped. Soon after, one of the police who had assisted in the flight sickened and died, and many of the Chinese are persuaded that some one of the ancestors of Ah Lee has come back to earth for revenge on him for his proceedings in the matter. They say, too, that if the teachers were put out of the way, such things would not happen. But in spite of all this, we still have the work with the women, and have lost but one from our evening school, while several new scholars have come in.

MRS. J. WHITMORE.



American Baptist Home Mission Society

Memorial Service for Gen. T. J. Morgan

THE Executive Board of the American Baptist Home Mission Society and the Baptist Ministers' Conference of New York City conjointly held a memorial service on Monday, October 6th, in the large hall of the Y. M. C. A. Building on 23d Street, for Gen. Thomas J. Morgan, late Corresponding Secretary of the Society. Brief addresses were made by Dr. A. J. Rowland, Corresponding Secretary of the American Baptist Publication Society, Gen. John Eaton, of Washington, former United States Commissioner of Education, Dr. R. S. MacArthur, of New York City, Dr. Charles L. Thompson, Corresponding Secretary of the Presbyterian Home Mission Board, Dr. W. C. P. Rhoades, Chairman of the Executive Board of the Home Mission Society, and Dr. H. L. Morehouse, Field Secretary of the Society. The occasion was one of much interest.

Announcement

IN behalf of the Executive Board of the American Baptist Home Mission Society we announce that Rev. Henry L. Morehouse, D. D., has accepted the position of Corresponding Secretary made vacant by the death of our beloved brother, Rev. T. J. Morgan, D. D., also that Rev. E. E. Chivers, D. D., has accepted the position of Field Secretary, which has for nine years been filled by Doctor Morehouse. These brethren were elected at the meeting of the Executive Board, October 13th, and have this day announced their acceptance. We congratulate the Society and the field that these very important places are to be filled by men so fully equipped, so well and favorably known, and so thoroughly trusted by the whole Baptist denomination. Doctor Morehouse has been a leader among us in this work for more than twenty years. Doctor Chivers comes to the work with ripe experience from successful pastorates, as District Secretary of the Missionary Union for three years, and as Secretary of the Young People's Baptist Union for four years. We bespeak the prayers and hearty cooperation of pastors and churches for these brethren. May God continue to bless abundantly the growing work of Home Missions.

W. C. P. RHOADES,

Chairman Executive Board.

ALEX. TURNBULL,

Secretary of Board.

Soap as a Solvent

THE State of Louisiana at the last session of the Legislature passed a law requiring wire screens to be placed in street-cars, to separate the negroes from the whites. A newspaper report says, concerning the adoption of the statute, "Not all the cars had the screens, mere cotton ropes being used instead. A large proportion of the cars were divided according to law, however, and all will be as soon as the screens are manufactured. It was found impossible to enforce the regulation during the early morning hours when workmen were going to their places of employment, and cars were filled to the last inch of standing-room, whites in many instances leaving no room at all for negroes. In other cars they were mixed up together, but later in the day the law was strictly enforced. It does not appear that the regulation will prove practicable, and it will probably be discarded."

Whether or not the law becomes a dead letter through impracticability, the fact of its enactment is eloquent of the desire on the part of the Caucasian to put the colored folks into compartments, and thus isolate them from other classes of citizens. It is not our desire to enter into a discussion of this question of "Jim Crow cars," but as perplexing problems are sometimes simplified by an expression of opinion by those on the inside ring, we quote what a negro has said on this subject. Rev. W. W. Lucas, Field Agent of the Negro Young People's Christian Educational Congress, who has been preaching to large congregations, is reported by the *Atlanta Constitution*, as follows: "I have decided that the only way to get rid of the 'Jim Crow' car is to get rid of the 'Jim Crow' negro. If I could use 200,000 bars of soap on the unwashed negroes that travel on trains and hang around depots, I would solve the negro problem about twenty per cent."

Such words coming from one of their own color, taken in connection with the recent legislation on "Jim Crow" cars, cannot be without their salutary effect. He ably supplements the teaching in our Home Mission schools, where habits of personal cleanliness are taught and rigidly enforced until they become a necessity of life. Graduates of our institutions cannot be classed among those meriting ostracism by the Caucasian.

"LAST year the government sold 19,488,535 acres of its public lands, and still Uncle Sam has enough land 'to give us all a farm.'"

Experiences of a Pioneer Missionary

REV. W. H. WALKER, of Koochiching, a border village in Northern Minnesota, writing of his work there and in the regions round about, says: "During the summer we have held our Sunday school wherever an opportunity offered, and it generally offered some half built store which we furnished with nail or beer kegs and boards for pews. We have now got into a log schoolhouse, but what we greatly need is a small church building that will provide the people with plain but comfortable seats and a sure shelter from wind, rain, and cold. This will be a standing announcement that there is a permanent place of worship in Koochiching, and will show everybody that we mean business — the Master's business. At present, I conduct the only Gospel service held in this place, and for many miles around. Back of this place, along the Rat Root River, the country has lately been opened for home seekers, and many settlers have gone in. These may be approached by a forty-mile water route, or by a ten-mile trail through the brush and over the muskegs, or moss swamps. Being desirous of visiting these new settlers, I started over the trail, and soon found myself alone, for after the first couple of miles I did not see a living creature except a big moose, though I passed several unfinished cabins in the bush. Several times I thought I had lost the trail, but just at dusk, stinging with mosquito bites, I reached the rusty looking Rat Root at the home of a settler named Watt, who gave me a hearty welcome.

"The following day Mr. Watt rearranged his work and rowed me four miles up the river, where I had pastoral visits with several new settlers. The next day he and Mrs. Watt, who is a Baptist, took me on a two days' row down the river to its mouth, visiting all the settlers as we passed, and holding a meeting (the first on the Rat Root) in the evening about half-way down. The Holy Spirit was present in that meeting, and some who had not been in a religious service for years were much impressed."

A Baptist Bishop in the Big Horn Basin

REV. J. M. JONES, of the Big Horn Basin, Wyoming, with headquarters at Basin City, has nine regular preaching stations, extending over a territory of 125 miles long by 100 miles wide. He is the only Baptist minister in the Basin, and is pushing the work with remarkable vigor throughout that western section of the Territory, which is being rapidly settled. He is sometimes gone a month on these trips, and frequently it is necessary to take provision, bedding, and clothing for the entire trip. He greatly needs a Gospel wagon and team for these long missionary tours.

Doctor Rairden writes that at the newly organized Baptist Convention of Wyoming, at Cheyenne, the hearts of the people attending the convention were greatly stirred as they listened to appeals from many localities for missionary work, and tears and sobs were heard as the facts were brought out, and as the meagre resources available made it impossible to answer these calls. He says "If our Baptist brotherhood could have been at the meeting for one session, I am sure that means and men would have been forthcoming to supply the needs of these fields."

The Outlook in Oklahoma



HIS Territory, which is pressing upon Congress its claim for admission as a State, is a marvel in the history of the remarkable development of our country. Many were the predictions when it was opened to settlement that disappointment and disaster would follow the attempt to develop its agricultural resources. In fact, for a short period, when crops were destroyed by the drought, this prediction was fulfilled, but for one year of reverses there were several years of prosperity, so that after about twelve years since the reclamation of its virgin prairies, it is now regarded equal to the Western States, in its average returns from tillage of the soil. Its products are diversified, so that no one thing can be said to be the staple, as in the cotton States. Cotton, corn, wheat, fruits in great variety and abundance are found, and general prosperity prevails. Along the railway lines are found thrifty and growing cities of from five thousand to fifteen thousand population. Four hundred thousand people dwell in comfortable houses to-day, where twelve years ago "the thistle nodded in the wind, and the fox dug his hole unscared." The educational system of the Territory and public provision for its support and development are among the best in the Union.

Denominational Progress

What of our denominational outlook in Oklahoma? It never was so bright as now. Former differences and misunderstandings have been buried, and with a united front our forces in their organized work are girding themselves heroically for the task of taking the Territory for Christ. The convention held in October, 1902, was most inspiring. Baptists are in the lead in the Territory. Throughout the country districts this is attributable largely to the zeal of preachers, many of whom serve from two to four churches each, as is common in the rural regions of the South, while they also cultivate their farms in order to maintain their families; the salaries paid by these rural churches usually being very small. Along the railway lines, however, chiefly because of the wise and liberal policy of the American Baptist Home Mission Society in its aid for the support of good men as missionaries, and for the erection of meeting-houses, there are vigorous and generous churches, some already self-supporting, exerting a powerful influence in their respective communities. Nowhere can be found better testimony to the importance of timely occupation of central points of influence and of liberal outlay in the establishment of our cause therein, than that presented by these churches in Oklahoma. At the first general meeting of Baptists in Oklahoma, in August, 1890, there were in all the Territory, so far as known, twenty churches, supplied by eleven pastors, and a total membership of 377. One church had a temporary house and two others were holding houses of worship. Now there are more than ten thousand Baptists in the Territory, of whom nearly one-third are negroes.

The Home Mission Society has aided in the erection of nearly forty church edifices, and in the support of missionaries at about fifty principal points; besides the invaluable

work of a general missionary such as Rev. L. J. Dyke was for ten years, who spared not himself by day or by night, in summer's heat or in winter's cold, if so he could improve the great opportunities that presented themselves to him on every hand. What are the \$95,000 expended by the Society there during the last twelve years compared with the strength of the denomination in that field to-day, and the grander position they are to occupy in the days to come?

We want to repeat in the newly opened territory what has been done in older Oklahoma. Larger developments of population are at hand.

In addition to those who secured claims at the opening, other thousands will rent and cultivate to a very large extent the lands allotted to the Indians, who generally prefer the revenue derived from this method rather than that derived from their own labor, especially with their limited knowledge and experience in agricultural affairs. Undoubtedly, before 1920, Oklahoma will have a population of three-fourths of a million souls. For that future, as well as for what we find to-day, our work is to be done. And it must be done vigorously, generously, wisely, far-sightedly.

Indians

Iron Shirt's Letter



Print below an exact copy of a letter recently received from a full blood Indian. His English is broken, but brings cheer to our hearts because of its unconscious display of devotion to Christ.

He says: "Now I am respectfully aske a head times, in regard to our Indians here Watonga. Christmas is coming. We must get ready, for our poor Indians needs to be help toward wonderfully life. As we love Christ with our only hearts, and therefore we must help the poor Indians here. 'Try' get a good clothing for the children and old folks. My house is finished, needs something, and that is curtains. Some time I invited the women folks to eat dinner with me for the sake of Christ. Now some of them begins to see the best road of Christ."

In a postscript for himself, he adds: "Please get good clothes for me, is going to be cold weather."

We trust this cry of our red brother will not pass unheeded, and would suggest to those who may desire to con-

tribute to his comfort and happiness, for "the children and old folks," and for the "Christmas" time that is coming, that they write for specific information regarding the needs of these Indians, to Rev. Robert Hamilton, Watonga, Oklahoma, in whose care, also, packages should be addressed.

The Bell Promised

The appeal of Brother Adam Lacie, printed in the September number, for a bell for the Salim Baptist Church, was not made in vain. One of our good friends in Westboro, Mass., has gladly and generously responded, and promises to provide this longed-for means of calling the flock together. We trust its cheery ringing may call not only the saints but large numbers of sinners to the place of prayer.

Atoka Baptist Academy, Atoka, I. T.

WE have been very busy this fall with the increased number in school, and so many things to be readjusted. We have one hundred and four Choctaw pupils in the Home, of whom about eighty-five are orphans. We are moving on nicely. The health has been good, and all are doing well.

The money used in school work for the Choctaws comes from a royalty on coal and asphalt. By a special treaty ratified in 1898, this royalty was set aside for school purposes for Choctaw children by blood, to be collected and

paid out by officers appointed by the Secretary of the Interior. I know of no way in which the Choctaw orphans can be properly educated except by providing board and clothing.

Our new building is a great help to us. Most of the pledges have been paid in, and we still owe considerable on it. I think we shall be able to close the books in June free from debt. The arrangement for boys is much better than before we moved the building.

Miss Jones and Miss Dickerman are doing excellent work this year. They seem to enter into the spirit of the institution more fully than ever before. Miss Jones spent several weeks at Emporia, Kansas, taking advanced work, and is much better for it. Miss Dickerman also spent a part of the summer in study.

Oct. 22, 1902.

EDWIN H. RISHEL.



LITTLE ELK, KIOWA INDIAN

Wichita Baptist Mission, Anadarko, O. T.

THE weather has been fine all the fall until now we are having high winds, and with the wind the awful dust or sand. It is dreadful to be out in one of these sand storms. The Indians are faring well this fall. They have been receiving their money for their lands, and are spending it freely. The saloon-keeper is becoming rich, as the Indian will manage to spend a good deal of his money gambling and drinking. They are so idle and worthless. But I know that God can make even the worthless Indian to glorify Him. Oh, if the Holy Spirit would touch their hearts. They are so blind. What can we do to save them? Last week the women had a good sewing meeting. A good many were in attendance. They asked me to conduct a devotional meeting. I tried to, but the girl that interpreted could not do it very well. We stayed all day with them, and ate dinner at their table. They invited us to do so, and placed some baked bread at our places, because they thought we would not care for their kind of bread. They had a great many kinds of dishes made from beans and pumpkins, stewed together. They had sweet potatoes baked, beef stewed, and some canned fruit. They are living well now, and will while their money lasts. Their crops have been good this year, so most of them have sweet potatoes, beans, corn, and quantities of pumpkins and squashes. These they know how to dry, so they will have enough for the year. We notice some improvement in the way they live. A good many are living in tents and houses. The grass house will soon be a thing of the past. Several of our Indians have invested in good covered carriages and spring wagons. You would be surprised to see the good conveyances used to come to church in. I am becoming so accustomed to seeing the women in their Indian dress that it seems all right to me now. It is a comfortable style, to say the least. That is more than can always be said about the white woman's dress. When our tenant house is vacant I am planning to see what I can do in the way of having the women come to the mission for sewing meetings. I believe I can soon do something with them in that way. I am hoping to receive materials to give them for their quilts; not that they need to have these things given to them, but if I can do this I can obtain a hold upon them, and in that way can reach them. They seem grateful for what I do for them. I have answered several letters this month and in September from circles and missionary societies. We hope to receive things enough to give the Indians a good Christmas. John Wolf is quite prominent just now. He tries to preach to the Wichita people, but makes a poor effort. Hall Stevenson is still faithful to Mr. Dyke. He and Eula are talking of going to housekeeping in their place soon. I try to encourage them to do so. I have just finished three little dresses for their baby, eight months old. I named her, and she is a bright little thing. Her name is Frances. I will tell Eula about your paper, ECHOES, and try to have her take it. She and Hall can both read well. She used to be here with Mrs. Crane. We have attended all the meetings this month so far.

Truly your friend,

GEORGIA F. DYKE.

Oct. 23, 1902.

Porto Rico

"Must Have"



MISSION fields, like growing families, develop wants rapidly; the more active and robust the children, the quicker the call for enlarged garments. Our General Missionary, Rev. H. P. McCormick, forwards the names of those in our Porto Rican family needing new, or enlarged habiliments, saying:

"San Juan is, as ever, a hard missionary field, but frequently we have our hall overflowing. *We must have a new house.*"

"In Caguas, the wickedest, most anti-American and Romish place in Porto Rico, *we must get a better house.*"

"The Carolina field is in good shape, but *we need a new house in the town; and a small house in Mediana*, costing about \$500. At Ursulab *a new congregation has been started.*"

"In San Lorenzo *services have been begun with most promising outlook.*"

It therefore appears that we *must have*, and the sooner the better, several enlarged places of worship, either chapels of our own or larger rented halls, for the accommodation of the congregations that habitually gather.

Every letter from our missionaries tells of the eagerness with which these Porto Ricans listen to the preaching, of crowded halls, of those turned away for want of room. For these multitudes who want to hear the Gospel story, and for the believers already gathered into churches, we need plain but commodious buildings. Our young Porto Rican brethren are poor. Will not the elder brethren in "the States" generously contribute for the building of chapels in the towns mentioned above?

A City on a Hill

The Rio Piedras church is a "city on a hill" that cannot be hid; the glowing centre from which radiate beams of Gospel light, whose rays are piercing the darkness of superstition, and dissipating the gloom of ignorance. Like the early Christians, these brethren cannot keep the glad tidings of free salvation to themselves. Brother McCormick enumerates their good works, as follows:

"Baptized members of this church are now teaching in Cabo Rojo, San German, Arecibo, Florida, Coamo, Seiba. This does not build directly our own work up now, but for the general cause in the island you can imagine what it means."

Some of these mission stations are near Rio Piedras, in towns of minor importance, but others are at important and distant places, like the city of Coamo, with ten thousand inhabitants, and San German, with eight thousand people and about 115 miles distant. Truly the light from that church is seen afar!

Brother McCormick reports twenty-seven baptisms for the quarter ending Sept. 30th, with more waiting for the ordinance. Extreme care is exercised, that none shall lightly, hastily, or ignorantly take this step.

The Growth of Swedish Baptists in the United States



FROM September 25th to 28th the Swedish Baptists of the United States celebrated in Chicago the fiftieth anniversary of the organization of the first Swedish Baptist church in this country, at Rock Island, Ill., in 1852. The meetings were largely attended, and included representatives from the mother country across the sea. One session was given to representatives of the Divinity School of the University of Chicago, with its Scandinavian Department at Morgan Park, and of the American Baptist Home Mission Society, the Missionary Union, and Publication Society. On Saturday evening of the week of the celebration the spacious edifice of the Immanuel Baptist Church was crowded to hear the musical festival in connection with the general exercises.

Fifty years ago, a little inconspicuous Swedish Baptist church came into being in Illinois. To-day in this land there are 22,000, and in Sweden 42,000 members of Swedish Baptist churches, making a total of 64,000, saying nothing of many others who are identified with American churches. An average of more than a thousand a year for these fifty years, besides those who have joined the Church triumphant above! Fifty years ago the world had hardly heard of a Scandinavian Baptist; now they number at least 76,000, a strong, vigorous, evangelical force. There is an unbroken chain of Swedish Baptist churches by States from Maine to Oregon, the last link being the church organized in Idaho this year, 1902. Nearly one half of these 22,000 Swedish Baptists are in Minnesota and Illinois, the former State having about 6,000, the latter about 4,000; New York being third with about 2,000, Wisconsin 1,200, Nebraska 1,000, New England 1,600.

Their own zeal and devotion are most praiseworthy. Though the recipients of missionary aid, they have preserved their Christian virility and are continually challenging us to help them in proportion as they help themselves. Their gifts for the support of their own churches and for missionary objects exceed \$250,000 annually, which denotes vigor and consecration for 22,000 members, few of whom are wealthy. Their church property is valued at nearly a million dollars.

From the first the Home Mission Society has taken a lively interest in the evangelization of the Swedes particularly, and also of the Norwegians and Danes. Beginning its help in a modest way to Pastor Palmquist, at Rock Island, in 1853, the Society's annual missionary expenditures for Swedish work have risen to about \$18,000 at the present time, while the annual total for all Scandinavian work is about \$27,000. It has aided in the erection of about one hundred church edifices for Swedish Baptists. Few are the Swedish Baptist churches that have not had its helping hand. A goodly number now are strong, self-supporting, and generous bodies. This Scandinavian work forms a bright page in the Society's history. The 160 missionaries, about two-thirds of whom are Swedes, are splendid reapers in this great harvest field.

These results are due, humanly speaking, largely to the preaching of the Gospel to this people in their own tongue. Had there been no Scandinavian Baptist preachers, nor theological school, nor religious literature, nor churches, nor conferences of these nationalities; had we required all converts to unite with our American churches, where most would have felt awkward and very backward about speaking in broken English, and where they would have been overshadowed and repressed in the exercise of their gifts, it is doubtful whether we should have had a third as many, or half so effective a force for Christ. Their freedom of speech, their liberty of action among their own people, their sense of responsibility for doing their utmost in their own churches, are conditions of power and progress. The attempt to put the sparkling, bubbling wine of this Scandinavian vintage into some of our dry American church bottles would be distressing to both.

Nor does this hinder, but rather help their Americanization. They Americanize rapidly. Multitudes of these brethren are better, more valuable Americans, than others that might be named who speak the English language volubly. If we seek first the paramount thing, their evangelization, their Americanization will take care of itself.

These brethren are a very valuable addition to our denominational ranks. We need the tonic of their positive convictions on those points which justify our existence as a denomination. They know what they believe, and why they believe it. In Minnesota, where they are most numerous, they stoutly resist the cunning scheme of a Romish ecclesiastic to get State support for parochial schools. They have known by close experience the deplorable results in the spiritual life of the church, following from infant church-membership, as in the State Church of Sweden.

They possess the evangelistic spirit in an unusual degree. Taken all in all, there is a sturdiness and steadiness, a wholesomeness and glow, a simplicity and spirituality, a buoyancy and cheeriness in these Swedish Baptists that render them very attractive, and make them valuable factors in the work which we here have to do. This vigorous Scandinavian stock, which with the immediate descendants of immigrants, numbers about two and a half millions, in the United States, and which has contributed largely to our industrial development in agriculture and in manufactures, and which is replenishing the American stock somewhat as the infusion of Scandinavian blood into English veins a few centuries ago prevented the country from degeneration and gave it a new life, is indeed excellent soil for Christian tillage. And when God brings to us such a host and so richly crowns our labors with His blessing, it should be regarded as a summons from Him to do yet larger and more liberal things for their evangelization.

Salt Lake City, Utah

THE ministerial alliance of Salt Lake to-day adopted resolutions strongly opposing the proposed election to the United States Senate of Reed Smoot, one of the twelve apostles of the Mormon Church. A copy of the resolutions will be sent to every ministerial alliance of prominence in the country at once, and probably to President Roosevelt, every Congressman and United States Senator, and others prominent in political life." — *Boston Journal*, Nov. 25.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

MY DEAR YOUNG PEOPLE: The ECHOES since June have contained many references to my visits among the Chinese of the Pacific Coast. Since the topic for the present month is a general survey of the Field I may refer to some very pleasant meetings with the Japanese and Spanish.

I felt a great desire on every Sabbath of my visit to California and the coast States to see some definite mission work, and I was delighted to learn that Doctor Pond, a relative of my hostess in Pasadena, was to be present on Sunday evening, May 18th, at the First Anniversary of the Congregational Japanese Mission, in Los Angeles. It is a fact worthy of mention that Doctor Pond was the first to receive Chinese into church-fellowship on the Pacific Coast.

I counted myself happy as I looked at the decorations of flags, American and Japanese, and saw the pupils hurrying into their seats on the platform. Many were late, detained by service in the families where they acted as cooks and waiters. Not taller than the average boy of fifteen, these little men with their jet black hair, high cheek-bones, and intelligent faces were most interesting. I felt sure that a sweet-faced Japanese woman on the front seat who looked proudly up to the platform, was the wife of one of the "boys," and I was sorry when, with her dear little babe and a young lady friend, she left the church. One can easily believe, so winsome are they, that the Japanese women take their names from the flowers.

Quite a number of Chinese were interested spectators and listeners in the front of the audience.

After the opening prayer in English, Doctor Pond said: "But few on the platform could understand the prayer that has been made. Mr. Nishimaki will offer prayer in Japanese for those who cannot understand English." I cannot express the joy I felt in listening to the broken English of Mr. Furiya, who told "how this mission has helped me." "I am green to speak English," he said. "I can do next time perhaps better. The Bible is the bestest thing in the world to study and to learn. I am not Christian yet. I hope to be, and I hope that Christians do not despise us as a people." Fine papers were presented by young men with oddest sounding names; music on a distinctive Japanese instrument was given. We enjoyed the Japanese choruses, because we could sing between the lines and imagine the sentiment, though we understood no words.

From Doctor Pond's report as superintendent, and from Miss Harwood as teacher we learned that 150 boys have been in school the past year. One night last March sixty-six were in attendance; the average has been fifty-four. Many have said they would serve Christ. We were pleased to see the pupils putting in the boxes their pledge cards to support the work. They see self-sacrifice such as they have never known, and it has its effect.

The next mission experience we had was at Santa Barbara.

Calling one afternoon on the Baptist pastor and wife in their rose-embowered cottage, we learned of the evening service at the Spanish mission. A teacher's meeting would prevent their early attendance; and I followed the directions as to street and building, and at half-past seven found myself hunting for the Mission sign. What is that? "Mision Española Bautista." I had expected to find it in English, but surely this must be the place. Had I been seeking anything but a mission I should have hesitated, being alone at nightfall in this Spanish quarter.

The door is locked, but two dark-faced men reach the steps and we soon enter. One of them, whom I rightly judge to be the missionary, trims the lamps, dusts the organ and seats, and turns to me, saying: "You know music?" at the same time pointing to the organ. I seat myself and turn the hymn-book leaves — not an English word in sight. How am I to know which to select? Fortunately I venture on "I've found a friend," and the men, women, and children as they come in add their sweet voices to the chorus that is forming.

The Spanish language is music itself; set to music it calls out the finest feelings of heart and soul. I could hardly keep back the tears, so novel and sweet was this Christian fellowship by means of song in an unknown tongue.

It is very easy to catch the pronunciation, and I found myself singing as though I had long been practising:

"En Jesus mi Salvador
Pongo mi confianza
Toda mi necesidad,
Suple en abundancia.

CORO.

En Jesus mi señor.
Sea mi gloria eterna,
El me amo y me salvo
En su gracia tierna.

The name of Jesus (the J, as in all Spanish, pronounced h, the e like a, and u like oo), Salvador, and Christo are often heard in "Near the Cross," "Pass me not," etc., so we cannot lose our way in thought and feeling.

While the speaker, his face alight, is expounding the Scripture, I watch the responsive faces of the people, read the mottoes on the wall: "Un Señor, una Fé, un Bautismo. Efesios 4: 5." "A la ley, y al Testimonio. Isaías 8: 20." "Bienaventurados los de limpio corazón. Matt. 5: 8." It is a joy to have part in the service of prayer and testimony that follows, and to speak words of greeting, and, alas, of farewell "till we meet again," to the people to whom the heart has gone out in the brief period.

I can well understand the attachment to her work that a missionary on the field must experience.

I had hoped to speak of our Baptist Japanese work at Seattle, but must wait till another time.

A. S. H.

Our Little folks



December

"WHEN robin's nest is filled with leaves,
And meadow lark's with snow;
When swallows' huts beneath the eaves
Hang in a frozen row;
When tardy suns delay to rise,
And brooks to sing forget;
When Northern Lights in far-off skies
Their flaming beacons set —
Across the hushed, expectant earth,
The heavenly chorus swells,
December brings the Christ-child's birth,
And rings our Christmas bells."

— *Youth's Temperance Banner.*

Christmas Acrostic

To be used as a class or Mission Band exercise.

COME let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Psalm 95:1.

"CHILDREN, happy-hearted children,
Full of Christmas joy and glee,
Singing carols rich with meaning,
Welcome messengers are we, —
Telling how the blessed Christ-child,
King of all the heaven above,
Came to earth to be our Saviour,
And the Lord of life and love."

HIS name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Isaiah 9:6.

"HALLELUJAH! Hallelujah!
Christ is born in Bethlehem,
He who lived in heaven exalted
Has come down to dwell with men.

"Praise Him, praise Him, children, praise Him,
Praise Him for His wondrous love,
Who came down to earth from heaven,
Glad to tell us, 'God is love.'

"Hallelujah! Hallelujah!
At this blessed Christmas-time
Let us sing with jubilation,
Let us ring out every chime.

"Praise Him, praise Him, children, praise Him,
Praise Him with the hosts above,
Who with endless adoration
Sing His matchless, boundless love,"

REJOICE in the Lord, O ye righteous: for praise is comely for the upright. Psalm 33:1.

"RING out! ring out! ye happy bells,
And make a joyous day,
For Christ, the Child, has come to us,
And we would have Him stay.
"Make ev'ry hill and valley ring,
Fill earth and sky with cheer,
For we who have received the Christ,
Would show Him welcome here."

WILL praise the name of God with a song, and will magnify Him with thanksgiving. Psalm 69:30.

"I WONDER how my song could help
To praise the Lord of glory! —
I wonder if He wants a child
To tell the old, old story.
I think that I could magnify
Him with a glad thanksgiving
If it just means to grateful be
In all my daily living.
No time so sweet as Christmas Day
So all the little children say."

SING unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless His name; show forth His salvation from day to day. Psalm 96:1, 2.

"SING, Christmas bells!
Say to the earth, this is the morn
Whereon our Saviour-King is born;
Sing to all men — the bond, the free,
The rich, the poor, the high, the low,
The little child that sports in glee,
The aged folk that tottering go, —
Proclaim the morn,
That Christ is born,
That saveth them and saveth me!"

THE Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Psalm 97:1.

"THERE are squadrons in the sky when the year grows old,
And the winds of the winter blow —
When night and the moon are clear and cold,
And the stars shine on the snow,
Or wild is the blast and the bitter sleet
That beats on the window-pane;
But blest on the frosty hills are the feet
Of the Christmas-time again.
Chiming sweet when the night wind swells,
Blest is the sound of the Christmas bells!

"They are ringing to-night through the Norway firs,
And across the Swedish fells,
And the Cuban palm-tree dreamily stirs
To the sound of those Christmas bells!
They ring where the Indian Ganges rolls
Its flood through the rice-fields wide;
They swell the hymns of Laps and Poles
To the praise of the Crucified.
Sweeter than tones of the ocean's shells
Mingle the chimes of the Christmas bells!"

MAKE a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise. Psalm 98:4.

MERRILY in the winter air
The snowbird's notes are ringing,
Cheerily hangs the mistletoe fair,
And children glad are singing
'Glory to God! Good will to men,
The Christmastide is here again.'

"But far away in heathen clime
No echo soft is stealing
Of Christmas joy, or Christmas chimes,
Or blessed Christmas healing.
Now let us send glad news to men—
News of the Babe of Bethlehem."

AND they brought young children to Him, that He should touch them; . . . and He took them up in His arms, put His hands upon them, and blessed them. Mark 10: 13, 16.

"**A**LL over the earth they are swaying,
The nests where the little ones lie,
And the faces, black, brown, white, or yellow,
Are watched by the Father's kind eye.
Because long ago in a manger
The dearest of little ones lay,
Our hearts turn with prayer to the Father
To bless every baby to-day."

SAY among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: He shall judge the people righteously. Psalm 96: 10.

Hymn. Tune: "Come, Thou Fount of Every Blessing."

SAVIOUR, come and bring salvation,
Chase away the lingering night,
Pour Thy beams on every nation,
Bless the world with heavenly light.
Let Thy glory, let Thy glory
Fill the earth from pole to pole,
Till the story, till the story
Wakens love in every soul.

"Saviour, bring the glad to-morrow,
Bring the fulness of the day,
When shall cease the tears of sorrow
In the mildness of Thy sway.
When the nations, when the nations
Learn the arts of war no more,
And hosannas, and hosannas
Wing in peace from shore to shore.

"Break the gloom where souls are dying
Lost in darkness, sin and strife;
Speak the word to mourners sighing,
Thou the Way, the Truth, the Life;
Hallelujahs, hallelujahs
Wide o'er all the earth be sung;
And redemption, and redemption
Kindle praise on every tongue."—Anon.

Wanted for the January Number

The editor of this Department would like a report from the children all over New England of the ways in which they have earned mission money during the past year.

How many will report by December 10th? Let Mission Board leaders send reports or let the children themselves send word.

Christmas Thoughts

CHRIST was God's first Christmas gift to the world. The wise men sought Jesus the first Christmas time. It is still wise to seek Him at Christmas time.

It is not always those who live nearest the temple who find Jesus first. It was the shepherds from out the country who first sought and found Him; then the wise men from a far country—those who listened to the angel voice, and those who followed the guiding star.

The true Christmas spirit is the spirit of worship. It finds the Magi at His feet with their gold, frankincense, and myrrh. Let it find us there, too. A gay and selfish world leaves Christ out of its Christmastide. It dares (what presumption!) to reap the fruits of His sacrifice and sorrow without making return of love, worship, and offerings.

The first Christmas gift was made by God, who gave His "unspeakable gift," His Son, Jesus, for the sake of the world.

The second Christmas gift was made by the wise men to Christ. So this Christmas time let our gifts be made first to Christ (of the best we have), then to our friends.

—The Christian Missionary

As Boas Novas

Gloria a Deus nas alturas; paz na terra; boa vontade para os homens.

DO you know what that means, little worker? Well, some of you may, but the most of you will not. The words are Spanish, and are the same as that beautiful verse in our language which so many will be saying at this happy Christmas time. It was what the angels said to the shepherds when they told them of the birth of Jesus the Saviour of men. Here it is in English:

THE GOOD NEWS.

Glory to God in the highest; peace on earth; good will toward men.

The "good news," the glad tidings of the coming to earth of Him who was to be the Redeemer of the world. Are you helping to publish this glad, good news? Are you doing all you can to tell perishing souls of this Saviour?—Ex.

IF we notice little pleasures
As we notice little pains;
If we quite forgot our losses
And remembered all our gains;
If we looked for people's virtues
And their faults refused to see,
What a comfortable, happy,
Cheerful place this world would be.

The American Baptist Home Mission Society

Receipts from New England for October, 1902

Maine.....	\$5.38	Massachusetts.....	\$3,228.67
New Hampshire.....	67.00	Rhode Island.....	367.96
Vermont.....	89.68	Connecticut.....	125.69
Total, \$2,942.14.			

Contributions from individuals, churches, etc., in New England for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

The Woman's American Baptist Home Mission Society

For the General Work

Maine, \$21.47; Lebanon and North Berwick, \$6.50; North Alfred, \$1.00; Alfred, \$1.00; Cambridge, \$5.00; Springvale, \$1.00; Brunswick, \$1.00; West Sumner, \$5.70; Dexter, for salary of Miss C. B. Person, \$2.47; Hancock, Ass'n, \$10.13; West Ellsworth, Mrs. Jennie Avery, \$5.00; Morrill, \$5.00; Camden, Chestnut St., \$1.31; West Gardiner, \$5.00; Waldoboro, \$2.67; Harland, Mrs. M. E. Pratt, \$2.52; South Paris, \$6.75; Kennebunk Village, \$7.37; Hebron, \$5.00; Hebron, "Sunshine Band," for Grace J. Lewis, \$6.30; Sanford, \$7.75; Sanford, F. L., \$7.00.

New Hampshire, \$76.02; Antrim, \$5.00; Meredith, \$8.50; Claremont, \$1.77; Bow, Church, \$2.00; Nashua, \$1.00; Warner, \$5.25; Somersworth, \$11.00; Manchester, People's, \$11.50.

Vermont, \$64.33; Hinesburg, \$1.00; Lamolille, Ass'n, \$3.37; Middlebury Springs, \$5.00; Pondville, \$1.00; Addison County, Ass'n, Basket Meeting, \$1.65; Vergennes, \$1.34; Middlebury, F. C. A. and C. E. A., in memory of their mother, Mrs. Susan W. Tuck Archibald, \$5.00; Pantou, \$2.00; Cavendish, \$5.60; State Convention, \$7.71; Vermont Central Ass'n, \$6.75; Woodstock, Ass'n, \$2.79; St. Johnsbury, Mrs. Isabelle Henderson, \$5.00; Grafton, \$7.29; Shaftsbury, Ass'n, \$2.87; Newport, B. V. P. U., \$3.00.

Massachusetts, \$1,102.42; Northboro, \$10.65; West Somerville, \$5.00; Hancock, \$2.78; Mattapan, A. Friend, \$5.00; Wakefield, \$5.00; North Adams, \$1.00; North Attleboro, 1st, Primary Class of S. S., \$3.50; Boston, 1st German, \$1.00; Roslindale, \$2.00; Beverly, Graham McDonald, \$1.00; Pittsfield, J. V. P. S. C. E., for Joy, \$1.00; North Leverett, \$5.00; Arlington Heights, V. V. P. S. C. E., for Joy, \$1.43; Worcester, Dewey St., \$5.00; North Uxbridge, \$15.00; Carver, \$5.45; Carver, S. S., \$6.51; Adams, Primary S. S. Class, \$2.63; Boston, Warren Ave., \$2.00; North Egremont, \$1.52; Randolph, \$5.00; Natick, Mary A. Hayward, \$1.00; Southfield, New Marlboro, \$2.00; Lee, 1st, \$5.00; Berkshire, Ass'n, \$15.16; Newton Centre, F. L., \$7.50; Amesbury, Market St., \$5.00; Wakefield, F. L., \$24.61; Hyde Park, F. L., \$14.00; Dorchester, Temple, \$10.25; Winothrop, Mite-boxes, \$5.00; Winothrop, Precious Jewel Fees, \$2.20; Hudson, \$4.00; Bridgewater, 1st, \$10.00; Boston, Moughton St., "Workers Together," for general work, \$17.41; \$25.50; \$20.01; Fall River, 1st, \$22.65; Leominster, 1st, \$5.50; Merrimack, \$3.11; Ashland, \$4.85; Medfield, \$2.00; Newton, Immanuel, Mrs. Ellen A. Harwood, for erection of church at Coeal Viego, P. R., \$500.00; Boston North Ass'n, Basket meeting, \$10.50; Boston East Ass'n, Basket meeting, \$10.50; Merrimack River Ass'n, Basket meeting, \$6.67; Everett, Glendale, \$6.66; Adams, \$2.50; Charlestown, 1st, B. S. Class of Mrs. Helen M. Rose, for Mather School, \$5.00; Methuen, 1st, \$1.60; Lowell, Fifth St., \$10.00; Old Colony, \$5.95; Manchester, Precious Jewels, \$5.00; Worcester, Main St., V. L. Society, \$7.69; Lowell, 1st, \$22.00; Sherman's Corner, Woman's Band, \$5.00; Newton, Immanuel, \$22.25; East Boston, \$18.00; Somerville, Winter Hill, \$17.50; Fitchburg, Highland, Primary Dept. of S. S., \$5.17; Still River, \$2.00; Marshfield, 1st, \$15.71.

Rhode Island, \$36.13; Pawtuxet, \$5.00; Providence, 1st, \$21.13.

Connecticut, \$2,157.77; Jewett City, "Heavenward Mission Band," for Miss Owen, a special gift, \$14.00; Montrose, for Guadalupe Mission, Mexico, \$13.20; New Haven, Ass'n, for two Precious Jewel fees, \$2.00; Fairfield, Ass'n, \$5.60; Norwalk, 1st, B. V. P. U., \$2.00; Winsted, \$5.00; Cromwell, \$2.00; Plantsville, \$2.62; Moosup, B. V. P. U., for Mrs. Wright at Two Gray Hills, N. M., \$10.00; Meriden, 1st, \$7.25; Moosup, Union, Plainfield, for Miss C. E. Owen, \$12.00; Meriden, Precious Jewel fee, \$2.00; Waterbury, 2d, \$7.00; Jewett City, \$8.00; Putnam, \$7.00; South Norwalk, \$20.00; State Convention, \$7.00.

Miscellaneous, \$761.77; Interest of A. T. & S. F. R. R. Co., \$50.00; Borrowed from Mexican Fund, \$50.00; Interest on Helen R. Crosby Fund, \$17.64; Interest on Black-Pole Fund, \$17.73; Interest on Robbins Fund, \$1.74; Literature, \$14.16.

Total, \$9,326.61.

* For the debt.

Alaska

Receipts for October, 1902

Wahna, \$41.57; North Sedgwick, S. S., \$1.00; Kennebunkport Village, S. S., \$10.00; Springvale, S. S., \$6.17; Kennebunk Village, Mrs. Vetter's S. S. Class, \$6.50; Gardiner, 1st, \$2.00; Beldin Centre, S. S., \$2.00; Warren, S. S., \$5.00; North Alfred, S. S., \$1.00; Hebron, S. S., \$5.00; Hebron, "Sunshine Band," \$2.00; East Dixfield, S. S., \$1.00.

New Hampshire, \$4.50; North Londonderry, S. S., \$2.50; Chesham, S. S., \$2.00.

Vermont, \$15.10; Burlington, 1st, B. S., \$6.00; Fairfax, Primary S. S. Class, \$3.60; Montpelier, 1st, S. S., \$5.50.

Massachusetts, \$51.65; Mattapan, A. Friend, \$1.00; Salem, Mrs. Robert Martin, \$2.00; Everett, Glendale, \$3.00; Watertown, S. S., \$5.10; Cambridge, 1st, Mrs. James McWhinnie, \$45.00; Medfield, S. S., \$6.50; Hyde Park, 1st, S. S., \$10.00; Andover, Ladies' Aid Society, \$2.00; Carver, S. S., \$1.25; Winothrop, Junior V. F. S. C. E., \$5.00; Worcester, 1st, Primary Dept. of S. S., \$5.00; Cambridge, North Ave., Mrs. H. C. Rand, \$5.00.

Rhode Island, \$30.40; Providence, Pearl St., S. S., \$18.00; Pawtucket, 1st, Primary Room, \$2.40; East Greenwich, 1st, S. S., \$5.00; Wakefield, S. S., \$5.00; Newport, 1st, S. S., \$5.00; Lonsdale, S. S., \$2.00; Narragansett Pier, Bercan, S. S., \$2.00.

Connecticut, \$15.75; Voluntown, Home Department of S. S., \$5.00; Plantsville, Mrs. P. H. Merriman, \$1.50; Essex, 1st, B. S., \$5.00; Putnam, Primary Class, \$5.00; South Norwalk, S. S., \$3.75.

Miscellaneous, \$234.83; Michigan, Woman's Baptist Home Mission Society, \$200.00; Pa. Duquesne, Church, \$5.00; Allegheny, Primary Dept. of S. S., \$1.50; Ohio, Toledo, Ashland Ave., Primary Dept. of S. S., \$5.00; Ill., Jerseyville, Mrs. J. H. Duffield, \$6.50; Neb., Fairbury, Mrs. W. A. Pease, \$1.00; Interest, \$12.75.

* For the debt.

Total for Alaska, \$406.50.

GERTRUDE L. DAVIS, Treasurer,
510 Tremont Temple, Boston.

Things to Remember

HAVE you sent for an Alaska Calendar? If not, send at once and do what you can to help dispose of them. We must realize *one hundred dollars from the sale of them*.

Do not fail to call the attention of your superintendent to the annual Alaska offering.

Remember also that this is our twenty-fifth year, and that we have new silver mite boxes for our anniversary offering.

Send for these to Mrs. James McWhinnie.

A DAINTY little booklet, entitled, "A Little Hero," has been prepared by Mrs. N. Ellen Lee, of Providence, R. I., and illustrated by B. Dewolf Taylor.

This little poem tells of a street boy who learned the story of Jesus at a mission school, and who gave his life to save some of his playmates. This would make a pretty Christmas gift, and can be obtained for twenty-five cents and postage. Copies can be secured at 510 Tremont Temple, Boston.

THE response of the circles to the calls for help from Mr. and Mrs. R. B. Wright, among the Navajo Indians, has been generous. The needs of this people have been supplied for the winter. The barrels sent, and those already on the way, will be sufficient for awhile.

Remember that the post office address is Fruitland, New Mexico, while the freight address is Gallup, New Mexico, care of C. W. Cotton. There is no railway station at Fruitland. Be sure and secure the *right address* before sending barrels.

ALL friends willing to regularly send their religious and family periodicals, after reading, to some home in the West or South, destitute of good reading, can obtain addresses by applying to Miss Eva Howlett, Wakefield Mass.

